THE Religious Loyaliſt:

OR, A

GOOD CHRISTIAN

Taught

How to be a Faithful SERVANT

BOTH TO

GOD and the KING.

IN A

Viſitation-Sermon

Preached at *Coles-hill* in *Warwick-ſhire*, Aug. 28, 1685.
At the Triennial Viſitation of my Lords Grace of *Canterbury*,
During the Suſpenſion of the Bp. of *Litchfield* and *Coventry*.

By *John Kettlewell*, Vicar of *Coles-Hill*.

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TO THE READER.

READER,

THE first and greateſt Duty in Religion, is ſincere Piety towards God. And next to that is Submiſſion to Gods Vice-gerent, which all men have Obligation enough to practiſe, to make their Paſſage eaſie, and ſecure through this world, as well as to ſave their Souls in that which is to come. To recommend both theſe Duties to all mens care, is the buſineſs of this Sermon. I have endeavoured to be Plain and Particular in ſuch neceſſary Points, to render it more helpful to

mens Practice And the plainneſs and Honeſty of this Diſcourſe, together with the great need our Age has to be often admoniſhed and inſtructed in theſe Subjects, was that, I preſume, which mov'd ſeveral Worthy perſons who were pleaſed with it from the Pulpit, to deſire I would make it more publick from the Preſs. I have yielded to their requeſt in hope it can do no hurt, and may do ſome good. And if thereby any be more inſtrcted or ſetled in theſe important Matters, God will receive ſome Glory, this Church and State ſome Quiet and Eſtabliſhment, their own Souls ſome Benefit by it, and then I have my end.

MATTH. 22. 21.

Render therefore unto Ceſar, the things which are Ceſar's; and unto God, the things which are God's.

THeſe Words are our Saviour's Anſwer to a Queſtion which ſome Male-contents and Religious Zealots among the Jews put to him, whether *Tribute was to be paid to the Roman Emperours*, who were the Rulers God had ſet over them at that time. And they contain the juſt Bounds of Pious and Religious Loyalty, teaching us how to maintain an inviolable Duty both to *God* and the *King*. Religion towards God is the chief concern of all wiſe and good men, eſpecially of us who are the Miniſters of it. And Loyalty and due Allegiance to the King, will always be the care of all that duly fear God, or deſire to live at quiet. Both theſe are indiſpenſibly required, and in themſelves can very well conſiſt together: But yet in the practice

of the World, mens Fears for the one, are moſt apt to bear them againſt the other. And becauſe we have ſo freſh an inſtance of this in the late Rebellion among our ſelves, I think it may be very fit at this ſeaſon to ſhew men, how they are to expreſs their care for God, and that without Rebelling; and alſo how they are to ſhew their affection to their Soveraign, and that without deſerting, or any ways injuring true Religion.

Sometimes Princes profeſs a Wrong Religion; nay, ſometimes they ſet themſelves againſt the True, and perſecute Gods Servants. And when at any time this is the Caſe, our duty to God and the King ſeem as if they were at odds, and look like irreconcilable and inconſiſtent things. And then men oft-times think themſelves exempt from one of them, becauſe they cannot ſerve two Maſters of contrary Intereſts, ſo that either in Zeal for Religion, they caſt off all duty to their Prince, and turn *Bigotted Rebels*; or elſe in compliance with their Prince, they throw aſide true Religion and their Duty towards God, and turn *Irreligious Time-ſervers*. But the true deter-

termination of the Caſe, our Saviour tells us, is to do neither of theſe. When Princes happen to have any miſ-perſwaſions about Religion, we muſt ſtill pay them all civil Subjection and Obedience. But our Loyalty muſt not carry us to embrace their Errours, but at the ſame time we muſt keep true to Religion and Gods Service. *Render*, &c.

In diſcourſing upon theſe words, I ſhall

1. *Shew on what ground theſe Inquirers thought themſelves exempt, and what was the cauſe of this Queſtion.*

2. *Unfold the plain determination our Saviour here gives of it, and ſhew what is implied in religious Loyalty and true Chriſtian Subjection*, ſo as that there may be no juſt cauſe of Offence, either to *God*, or to the *King*. *Render*, &c.

1. *I ſhall ſhew on what ground theſe Inquirers thought themſelves exempt, and what was the cauſe of this Queſtion.*

Now that was *becauſe they thought they ought not to be ſubject to a Prince of a Forreign Religion.*

This Sect, who ſought ſatisfaction in this point, were not againſt *all* Subjection, as if they would be lawleſs, and introduce a perfect Licenſe, having no controuler but themſelves. They would ſubmit to a Prince of their *own Nation*, as their Fore-fathers had done to *Saul*, *David*, and *Solomon*: Yea, they would ſubmit to a Prince of a *Forreign Nation*, provided he would embrace their Religion and way of Worſhip, and eſpouſe *Judaiſm*. And thus theſe very Inquirers did at this time: For *Herod* was a Forreigner, by Country an *Idumæan*, not *Jewiſh* born; but becauſe *Idumæa* when it was conquered was caſt into the ſame Province with *Judæa*, and eſpecially becauſe he turned Proſelyte to *Judaiſm*, and became an eminent Profeſſor and great Aſſertor of their Law and Religion, they made no diſpute at all of being ſubject unto him, the *Herodians*, i. e. the Court-doctors and Favourers of *Herod*, coming along with the *Phariſees* to ask our Lord this Queſtion, as we are told *v.* 16.

But they were againſt paying ſubjection to Heathens, who worſhipped other Gods, and were not of the ſame Religion with them-

themſelves. The Soverain Lord of all is Almighty God, and Princes are onely Officers of his whom he has deputed; and they would not eſteem any one a right Vicegerent but that worſhipped the ſame God as they did, μόνον ἡγεμόνα καὶ δεσπότην τὸν θεὸν ὡμολόγησαν * ſays * *Joſephus* of them, *i. e. The onely Lord and Leader they owned was God*, and Governors that owned him; and ſo they would not ſubmit to any *prophane* Dominion which had renounced him, as the *Romans* did at that time: So that they caſt off the Yoke, not becauſe they would have none over them, but becauſe they would not be ſubject to a Heathen. The *Founder* of this Sect, which *Joſephus* calls the *Fourth Sect*, was *Judas Gaulonites*, who roſe in *Galilee* in the *days of the Taxing* under *Cyrenius*, and is called by *Gamaliel Judas of Galilee*, *Acts* 5. 37. He was followed by thoſe *Galileans* whom, becauſe of their rejecting the *Roman* Yoke, *Pilate* the *Roman*-governour came upon, and ſlew as they were a Sacrificing, *Luke* 13. 1. His Followers lay much among the *Phariſees*, thoſe zealous Aſſertors of the Moſaick Law and Jewiſh Liberties, *with whom*, as * *Joſephus* notes, *they*

* Antiqu. l. 18. c. 2.

* Ibid.

they accord in all things. And they were *Phariſees who came to Chriſt*, deſiring to be reſolved in this point, *v.* 15, 16.

Thus did they fancy they ought not to be ſubject to the *Roman Emperours*, becauſe they were of *another Religion:* And this being a main point, and our bleſſed Lord being a Doctor of greateſt Name and Reputation among them, they come to him for a confirmation of it. As for other *Rabbies*, they told him they were Temporizers and Court-flatterers, men of good Underſtanding, it may be,but of low Spirits, who although they had the wit to ſee this truth, had yet the corrupt carnal Policy to conceal and diſſemble it, becauſe it was dangerous; eſpecially having ſo freſh an inſtance of the *Roman* Severity on the Abettors of it, as *Pilates* ſlaughter of the *Galileans*. But as for himſelf, they believed him to be not onely skilful, but true and bold too, and that in his Anſwers he would ſpeak the truth of things, not what was like to pleaſe perſons. And therefore in this caſe they would not apply themſelves to others, from whom they could look for nothing but Art and Secular Compliances, but

but to him, from whom they had ſo juſt reaſon to expect the truth it ſelf. *Maſter*, ſay they, *we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man, for thou regardeſt not the perſon of men. Tell us therefore what thinkeſt thou, Is it lawful to give tribute unto Ceſar, or not?* v. 16, 17.

This opinion then was the occaſion of this Queſtion. I proceed now

2. *To unfold the plain determination, which our Saviour gives of it, and to ſhew what is implied in Religious Loyalty and true Chriſtian Subjection*, ſo as that there may be no juſt cauſe of offence, either to *God*, or the *King*. *Render*, &c.

Now this determination conſiſts in theſe *two* things.

1. That we pay all due reſpect and juſt obedience to our Prince, whatever Religion he be of, ſo that *the Pretence of Religion muſt never make us ill Subjects. Render unto Ceſar the things which are Ceſars.* But ſtill

2. That at the ſame time we reſerve all due ſervice, and ſubjection to Almighty God; ſo that when Princes happen to err

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in Religion, *the pretence of Loyalty muſt never draw us to embrace their Errours, and become irreligious. Render unto God the things which are Gods.*

1. He tells us we muſt pay all due Reſpect and juſt Obedience to our Prince, whatever Religion he be of; ſo that *the pretence of Religion muſt never make us ill Subjects. Render unto Ceſar*, &c.

Now the *things of Ceſar*, or thoſe Duties which we are to pay our *Prince*, I ſhall comprehend under theſe *three* Heads.

1. *Inward Love and Reverence.*
2. *Reſpectful Speeches and Expreſſions.*
3. *Obedient and Submiſſive Practice.*

1. To a Prince all Subjects are bound to pay *inward Love and Reverence.*

They muſt bear an inward Love and Kindneſs, and ſtand well affected to their *Power* and *Perſons.* And the natural effect of this will be, that they wiſh well to them, and ſincerely deſire the eaſe and happineſs of their Reign: That they endeavour to accompliſh their own deſires, and make their Reigns eaſie by their quietneſs,

neſs, and dutiful behaviour towards them: That they be forward to obſerve their Virtues, and to commend what is good in them, for that ſhews affection: That they be prone to conceal, or extenuate what would bring them to ſhame, for that is true love and tenderneſs towards any perſon: That they be candid in conſtruing what is done or ſaid by them, and turn all, ſo far as things will reaſonably bear, to ſuch a ſence, as may cheriſh and maintain a good opinion of them, and the like. Theſe are real Fruits of Love, and proper Trials of our Kindneſs towards any perſon; and therefore are the true effects, and ſureſt ſigns of our being well affected towards them.

They muſt alſo pay them an *inward Reverence*, becauſe of their *Power* and *Preeminence*. *Render fear to whom fear, honour to whom honour*, ſays St. *Paul*, ſpeaking of the dues of Kings, *Rom.* 13. 7. And this Reverence we ſhall be thought to ſhow, when we do not pragmatically intrude our ſelves into their Affairs, but by letting them alone to their own care, ſhew, we think them fit to manage their own buſineſs.

When we pay a modeſt deference to their Councils, which we have neither opportunity, nor skill to judge of, and which therefore we cannot Cenſure, without great Arrogance and Saucineſs. And laſtly, when we behave our ſelves in their Preſence after a reſpectful ſort, not with ſleightful and contemptuous Deportment, but with ſuch becoming care, as manifeſts an awe for them dwelling upon our Spirits.

2. To a Prince all Subjects are bound to pay *reſpectful Speeches and Expreſſions*. They muſt not uſe blunt Reproofs and unmannerly Rudeneſs, when at any time they are addreſſing to themſelves. *Is it fit*, ſays *Elihu* in *Job*, *to ſay to a King, thou art wicked? and to Princes, you are ungodly?* Job. 34. 18. Nor muſt they uſe irreverent & reproachful Speech when at any time they diſcourſe of them with others. This implies *two* things, One is, *that they do not ſpeak evil of their Perſons*, being forward to tax, and aggravate their Faults: The other is, *that they do not complain and envy againſt their Adminiſtrations*, delighting to lay out the Grievances of State, and miſguidance of Af-

Affairs. Both theſe were the ſins of the *Gnoſticks*, who brought the greateſt ſcandal upon our Religion in the *firſt* days. They were always finding fault, as St. *Jude* ſays, with the *publick Managements*, being *Murmurers and Complainers*, v. 16. and boldly vilifying and reproaching the *Perſons* of their Governours: *They deſpiſe Dominions*, ſays he, *and ſpeak evil of Dignities. Whereas Michael the Arch-Angel, when he contended with the Devil himſelf about the body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid, the Lord rebuke thee*, treating Authority with decent Speech, even when it was lodged in the Prince of Darkneſs, *v.* 8, 9.

Thus muſt all good Subjects refrain from ſpeaking evil of the perſons of their Governours, and inveighing againſt the publick Grievances and Male-adminiſtration of Affairs. And this they are bound to do, not as if the *Perſons* and *Conduct* of all Rulers were ſo right, that no fault could be found in them; for there will be Perſonal Faults, and Publick Miſcarriages ſo long as Governours are Men: But becauſe when there are things blame-

worthy, in charity to their Perſons, and dutiful regard to their Power, we muſt not ſpeak evil of them, and inveigh againſt them for them. When St. *Paul* called *Ananias whited Wall*, it was a true Reproach, for he had deſerved that Name by his hypocritical and unjuſt uſage. But though the Reflection was true, yet he confeſſes it was Criminal, becauſe *it is written, thou ſhalt not ſpeak evil of the Ruler of thy people*, Acts. 23. 3, 5.

3. To their Governours all Subjects are bound to pay *an obedient and ſubmiſſive Practice*. Under this I comprehend *three* things. 1. *That they pay faithfully all legal Tributes.* 2. *That they obey readily all their juſt Laws.* *And* 3. *that when they cannot obey, they ſuffer patiently without making Inſurrections.*

1. *They muſt pay faithfully all legal Tributes*, which are impoſed on them by their Country Laws and Authentick Cuſtoms; and which are as much the Princes Property, not to be with-held, or defalcated, without fraud and diſhoneſty, as every private mans Eſtate and Inheritance is his. *Render to all their dues, tribute to whom*

whom tribute, cuſtom to whom cuſtom is due, ſaith St. *Paul*, Rom. 13. 7. This the *Primitive Chriſtians* did with exemplary fidelity and exactneſs, being as Conſcientiouſly fearful to with-hold any juſt Payment from their Prince, as from their Neighbors. They durſt not pay, indeed, what was exacted of them for *Idolatrous Uſes*, becauſe that had been to contribute towards the Worſhip and Service of Idols. But *Cætera Vectigalia Gratias Chriſtianis agent, &c.* ſays *Tertullian*, i. e. *As to all other Cuſtoms, which are every where fraudulently concealed or with-held by the Gentiles, we Chriſtians are ſo ſtrict in paying them, that though the Gentiles pay Taxes for Idolatrous uſes, which the Religion of us Chriſtians will not ſuffer us to do, yet our punctualneſs in diſcharging all State-taxes ſo far exceeds theirs, that we pay as much into the Checquer for civil Impoſitions, as the Heathens do for thoſe, and for Idolatrous too*, Tert. *Apol. c.* 42.

2. *They muſt readily obey all their juſt Laws. Put them in mind to be ſubject to Principalities and Powers*, ſays St. *Paul, and to obey Magiſtrates*, Tit. 3. 1. And this Obe-

Obedience is due, whenſoever they command *Lawful* things, *i. e. things unforbidden by a higher power*, and *which have no Law of God againſt them.* To ſhew a thing *Lawful*, it is unreaſonable to ask where there is a *command* in Scripture, and a Law of God for it: For ſuch a Law *commanding* it, would not make it a thing *Lawful* which *may* be done, but a thing neceſſary which *muſt* be done, and cannot be let alone. But to the lawfulneſs of things, it is enough that God has ſaid nothing of them, and that there be *no Law of his againſt them.* This is ſecurity enough that they may be done without ſin, or any offence to him: For he is never offended, and we never ſin, nor ſhall ever ſuffer, but for breaking ſome Law, and doing ſomething that he has forbidden. *Whoſoever committeth ſin, trangreſſes a Law*, ſaith St. *John*, *for ſin is the tranſgreſſion of a Law*, 1 *Joh.* 3. 4. And there muſt always be a *Law*, ſaith St. *Paul*, *that worketh wrath*; *for where there is no Law, there is no tranſgreſſion*, Rom. 4. 15. So that whenſoever they enjoyn *unforbidden* things, they enjoyn *Lawful* ones, which no good Subjects muſt

muſt diſpute and queſtion, but peaceably and readily perform

3. *When unlawful things are enjoyned, which they cannot honeſtly obey, they muſt ſuffer with Patience, and not ſeek to ſtave off Sufferings by making Inſurrections.* Whilſt there is any help in Law to prevent unjuſt Sufferings, men may claim their *Legal Priviledges* in their own defence, as St. * *Paul* did before the *Heathen Magiſtrates.* Or if Laws give no redreſs, they may have recourſe to *Prayers* and *Tears*, or any other peaceable Arts to ſtill a Princes Rage, and melt him into Juſtice. But if all peaceable methods fail, and there appear no hope of protection but in *Force*, the Caſe is helpleſs in Humane means, and muſt be left to God to redreſs it. Rebellion is a thing, which no neceſſity can excuſe, nor any pretence can authorize: *They that reſiſt*, ſays St. *Paul*, *ſhall receive to themſelves damnation*, Rom. 13. 2. Which was ſpoken, when the Chriſtians had felt ſome, and daily feared and expected greater Sufferings; and bound up their hands, when the Scepter preſently after was ſway'd by a man, *Nero* I mean, who invaded honeſt

* Acts 22. 25. & c. 16. 37.

neſt mens Eſtates to ſupply his own profuſeneſs, and embrued his hands in the Bloud of any he had a Pique againſt, without any regard to Law or Juſtice; and was a profeſt Enemy of the true God, and raiſed the firſt Perſecution againſt the Chriſtians, as appears from * *Tacitus* and *Suetonius*, two approved Hiſtorians of thoſe times: And theſe are the faireſt pretences, that can ever be urged in this caſe; ſo that if they cannot ſecure us in flying to Arms againſt our Governours, nothing elſe can.

* Tacit. Annal 15. & Suet. in Vita Ner.

All theſe are *the things of Ceſar:* and whether Princes are good or bad, they are all due to them. For the ground of their being due, is not the *moral Endowments* of Princes, becauſe they are men well qualified; but their *Power* and *Authority*, becauſe they are the Vicegerents and Ordinance of God. This God aſſigns as the reaſon of our Duty; not that a Prince is circumſpect or Succeſsful, Wiſe, or Holy, but that he is his Deputy. *I have given the Kingdom to Nebuchadnezzar*, ſays he, *wherefore all Nations muſt ſerve him*, Jer. 27. 6, 7, 8. *The Powers are ordained of God, there-*

therefore he that reſiſteth ſhall receive damnation, Rom. 13. 1, 2. and *he is the Miniſter of God, wherefore you muſt needs be ſubject*, v. 4, 5. *Inde Poteſtas Cæſari unde Spiritus, illuc ſuſpicientes Chriſtiani*, &c. *It is becauſe God that gave him Breath has veſted him with Power, that we honour and obey the Emperour*, ſays *Tertullian*, Apol. c. 30, 31. So that all this Love and Reverence, this reſpectful Speech and ſubmiſſive Practice are due, as to the Beſt, ſo to the Worſt of Princes. They muſt be paid, not onely where Kings Rule well, and are wiſely ſollicitous for the Publick; but alſo where they lie ſteeped in Pleaſure, and hate Buſineſs, and not onely neglect, but oppreſs the State. They are due to Princes of the moſt oppoſite Religions: for this is the very Caſe determined in the Text; the *Jews* denying Tribute, as was ſaid, to the *Roman Emperours*, becauſe they were Heathens. Nay, they are due, not onely to Princes that *profeſs* a falſe Religion, but alſo to thoſe who *impoſe* it, and *Perſecute* the true Religion. For ſo *Nero* did, if not before; yet at leaſt, ſoon after St. *Paul*, un-

der the pain of *Damnation*, had required all Christians to *be Subject*, Rom. 13. And so also did the other *persecuting Emperours* that succeeded him, when the Christians were a noble spectacle of Bleeding, but persevering and unconquerable Loyalty to all the world.

As for this tryal of Persecutions, God be thanked it is not our case: For our Laws protect the true Religion, and punish all that dissent from it. And our King has graciously assured us, that he will govern by Laws, yea preserve the Government and Laws themselves, both in Church and State, as they are now established.

But where that is truly the Case, as it was with the Christians in the *Apostles* days, and the *Primitive Persecutions*; and as it is still with the *Forreign Protestants* in Popish Countries, but especially in *France*. Yet will not this Persecution of the true Religion, exempt Subjects from any Branch of the foresaid Duties. They must bear Honour and Reverence, and speak of them with Respect, as well as with Truth and Justice, and pay faithfully

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ly all Legal Tributes, and obey cheerfully all their juſt Laws, and live quietly under them, without raiſing any Commotions to defend and ſecure even their Religion and themſelves, under all Princes, under a *Nero*, *Dioclesian*, or *Julian*, that not onely profeſs, but eſpouſe and forcibly propagate a falſe Religion, as well as under the beſt and moſt Orthodox and Chriſtian Kings. So that *the pretence of Religion can never authorize any men to be ill Subjects. Render unto Ceſar the things which are Ceſars*, ſays our Saviour in this very caſe to thoſe who inquired *how they ſhould behave themſelves under Princes of a wrong Religion.*

But whilſt we are thus careful to pay all due Reſpect, and juſt Obedience to our Prince, whatever Religion he be of, ſo that *the pretence of Religion never make us ill Subjects.* We muſt take care ſtill further,

2. To reſerve at the ſame time all due Service and Subjection to Almighty God; ſo that when at any time Princes happen to err in Religion, the *pretence of Loyalty muſt never draw us to embrace their Errours,*

and become irreligious. When we do any thing elſe in compliance with Soveraign Princes, yet muſt we not ſin againſt God for their ſakes: For Princes, how high ſoever they are above us, are yet under him as his mere *Deputies* and * *Miniſters*, and he is ſtill the Soveraign Prince; ſo that our reſpect to them muſt never carry us to his prejudice, *Render unto God the things which are Gods*, is the other part of our Saviours Anſwer in this caſe.

* Rom. 13. 4.

The *things of God* are the *things of Religion.* And the Religion, which God preſcribes, is not always the ſame with that which the Prince doth. In our own caſe, God be thanked, they meet. For our Laws fetch Religion from the Scriptures, and eſtabliſh the ſame that Chriſt himſelf has there eſtabliſhed. And our King has given us his Royal Word, that he will govern by Laws, and maintain them, and *always defend and ſupport the Church of* England. But in other places among our neighbour Nations, the Laws of Religion, and the Laws of the Land, thwart and oppoſe each other. And ſo they did when our Religion was firſt planted, in the days of

of the *Apoſtles*; and ſo they continued to do in the ſucceeding Ages, and may ſtill happen to do in all times. But when that is the caſe, this cloſe adherence to the Rules of true Religion is ſtill the inviolable Right of God, and no Powers on Earth muſt ever drive us from them.

Now the *things of God*, or thoſe things which are due to him in Religion, I ſhall reduce to theſe *three* Heads.

1. *A belief of his Revelations.*
2. *Worſhiping him according to his own Rules.*
3. *The ſervice of a good Life, and an upright Practice.*

1. The firſt thing of Religion due to God, is *a belief of his Revelations*. Whatſoever he declares, we muſt all give abſolute credit to, becauſe all that believe a God, believe he is infinitely true, and can never deceive men. Nay, in matters of *Religion* and *Salvation* we muſt give credit to him alone, becauſe he onely knows the terms of his own Mercy, and how he will bring us all to Heaven. In *theſe* Points, we are not to believe an *Apoſtle* himſelf, if he ſhould not ſpeak from him: For they, as St.

St. * *Paul* ſaid, had *not dominion over mens Faith*, to make them believe any thing; but were onely as *Meſſengers* and * *Diſpenſers of Gods Word*, and ſo could declare nothing but what he had told them. And much leſs ſhould we believe either *him* or an *Angel from Heaven*, if he ſhould not onely ſpeak to us without Book, but againſt it, and contradict Gods own Revelation: *Though an Angel from Heaven preach any other Goſpel than what we have preached unto you*, ἀνάθεμα ἔστω, *let him be accurſed*, i. e. look on him as if he were anathematized, and come not near him, nor give any heed to him, more than you would to one that is thrown out among Heathens and publickly excommunicated, *Gal.* 1. 8. So that if the Laws of any Country require men to give their aſſent to *ridiculous* and *abſurd* Opinions, as they do among *Heathens* and *Mahometans*; or to believe quite *contrary to the Scriptures*, as they do in *Italy* and *France*, where all men are compelled to believe *Tranſubſtantiation*, and to profeſs a Church *Infallible*, which has evidently *embraced* and *taught* a number of *Falſhoods*: they not onely *need not*, but they *ought not* to

* 2 Cor. 1. 24.

* 1 Cor. 4. 1. & 9. 17.

to comply with them. They muſt truſt God before any Princes on earth when they happen to contradict him. It is Gods Prerogative to govern our Faith, and that muſt not be given up to any others.

2. A *ſecond* thing in Religion due to God, is *worſhiping him according to his own Rules*. This is another of Gods Rights. For his *adorable Excellencies*, and *Soveraignty over us*, claim our Worſhip; and he himſelf alone can preſcribe it. The end of it is to honour and pleaſe him; and what will do that is beſt known to himſelf; ſo that his Worſhip muſt be of his own preſcribing, and we muſt never attempt to worſhip him in a way forbidden. And therefore if any Powers on earth ſhould command us to worſhip God in a way contrary to what he has required, therein they are not to be obey'd. Thus the *Heathens* required the *Primitive Chriſtians* to *Sacrifice to their Gods*, and to *Swear by the Emperours Genius*. And thus in *France*, and in other *Popiſh Countries*, the poor *Proteſtants* are required, among other things of like ſort, to *pray to Saints*, and *adore Images*, and *worſhip the Hoſt*, and *take up with*

a maimed Sacrament receiving the *Bread* onely without the *Cup*, and *addreſs to God in a Latine Service which they do not underſtand*, and *from whence they can expect to reap no profit*. All theſe ways of Worſhip are directly oppoſite and contradictory to Gods Rules; and therefore were juſtly and *neceſſarily* rejected by Gods faithful Servants. For here, notwithſtanding their Princes Command, they might and ought to reſerve themſelves to Almighty God, this being his Province.

3. A third thing of Religion due to God, is *the Service of a good Life, and an upright Practice*. This is what God indiſpenſibly requires of men in all Religions, and which they muſt be moſt careful to pay to him inviolably in all times. So that if any Powers ſhould require to be ſerved by *Fraud* or *Falſhood*, by *Rapine* or *Bloodſhed*, if they would have men ſtop at no bounds, nor ſcruple at any wickedneſs which ſerves their ends; their Subjects or Dependants muſt not hearken, but here obey God who is a greater King than they.

Theſe are the *things of Religion*; and theſe are reſerved to God as his things, which

which are put without the controul of Princes; ſo that we muſt not comply when at any time they invade them. Thus the *three Children* would not worſhip the *Golden Image*, for all the ſtrictneſs of the *Kings Commandment*, Dan. 3. 4, 15, 16, 18. and *Daniel* would not *omit his daily Prayers to God*, notwithſtanding thereby at his utmoſt peril, he broke *Darius*'s *Royal Edict*, Dan. 6. 7, *ad* 10. And when Chriſt had commanded the Apoſtles * *to go and preach to all Nations*, they would not deſiſt when the *Jews* forbid it, *ſaying*, *Whether it be right in the ſight of God, to hearken unto you more than unto God judge ye*, Acts 4. 17, 18, 19. and the *Primitive Chriſtians*, thoſe renowned Patterns of Loyalty, though they would never raiſe Rebellions againſt their Princes, yet ſtood out in a continual and invincible breach of their wicked Laws, refuſing obſtinately either to *Curſe Chriſt*, or to *Sacrifice to Idols*, when they were required thereto by their Heathen Governours. When any Kings Laws run thus againſt Gods Laws, non-compliance and holding out is a grace, which the more reſolved it is, the better it is. Nay, that *Boldneſs* and *undaun-*

* Matth. 28. 19, 20.

ted Face in oppoſition, which in caſe of lawful Impoſitions, is a moſt *criminal Impudence*, is in this caſe a *peculiar Gift of the Holy Ghoſt*, which was beg'd by the *Apoſtles* when under the Threatnings of the *Jewiſh Rulers*, they deſired *Grace to ſpeak the word with boldneſs*, Acts 4. 29. which, according to that Prayer, was afterwards moſt eminent in *themſelves* and the *Primitive Confeſſors*; which God ſtill beſtow'd when he call'd men to ſuffer for him in *after Ages*: and which I doubt not but he will ſtill beſtow when he ſhall pleaſe to call any Churches to ſuffer for him, to the end of the World.

Thus are the things of Religion Gods things, wherein all men are ſtill to follow him, though the Powers of the World being erroneouſly miſlead, ſhould have the misfortune both to practiſe themſelves, and to injoyn their Subjects too to practice otherwiſe.

The onely Caution I think fit to be added in this caſe is, *that we do not make thoſe things Religion which are not ſo*, as *not Kneeling at the Communion*, *not uſing the Croſs in Baptiſm*, *not joyning in a Form of Prayers*, and

and the like. True Religion doth not ſtick at theſe and ſuch like indifferent things: For God makes Religion, and he has no where forbid the uſe of them, but may be ſerved by them as *truly*, and oft-times more *becomingly* than without them. So that when our Governours require onely ſuch things as theſe, they intrench not at all upon Religion and the Rights of God, but we may lawfully obey them, and then we muſt do it. If they command againſt him, in that we are to deſert them, becauſe we are to follow him in Religion. But then we muſt take care, that what we call Religion be not a point of mans Invention, that it be ſome Article of the holy Scriptures, and not of our own Fancy, ſome thing which is a Religion of Gods, and not of our own making.

Thus muſt we hold firm to God in things of Religion; and therefore *as the pretence of Religion muſt never lead any to be ill Subjects*: *So neither*, when Princes happen to be miſlead in Religion, *muſt the pretence of Loyalty ever draw them to err and be ill Chriſtians.* When Subjects are moſt Loyal to their Prince, in paying him all Honour, and

Obedience, and ſubmiſſive Carriage, they muſt not embrace his Errours, nor conform to his Opinion and Practice in Religion, if they happen to be different from what the Scripture teaches. This is no act of diſloyalty to a Prince, to be true to Almighty God, and both to *believe* and *practiſe* as he would have us. All Loyalty to the King muſt conſiſt with true Religion towards God, ſince the King is onely God's Vicegerent. This was the belief of our *Saviour Chriſt*, and of his *Apoſtles*, and of all the *Saints* and *Servants of God in all Ages*. And it will always be the opinion of every man, whoſe Conſcience is not debauched with Atheiſtical Principles, but knows he has a *God* as well as a *King* to ſerve.

Having thus ſtated what are the *things of God*, and what the *things of Ceſar*, and ſhown how the pretended care and zeal for the one can never exempt us from the other; I ſhall now very briefly exhort you to a careful obſervance of what has been delivered, and ſo conclude.

Since God and the King then muſt both have what belongs to them; and God, who is moſt jealous of his own Honour, will

will not have mens Zeal even for that to tranſport them againſt the juſt Rights of *Ceſar*; let me exhort all that hear me to have a watchful eye to both theſe, and that what God has put together, they would not ſet aſunder. Be careful to give God all the Honour that is due to him, and to do it with Conſtancy, Zeal, and Affection. But when you are moſt zealous for the Honour of God, be careful to preſerve an inviolable Duty to your Prince too, who is *Gods Vice-gerent*. Shew your ſelves hearty and ſteady *Proteſtants*, that is Gods Cauſe, wherein you may and ſhould be zealous; but at the ſame time be ſure to ſhew your ſelves *good Subjects*, and *good Chriſtians*. Let not your Zeal for Proteſtancy bereave you of your Loyalty or Chriſtianity, and make you forget either your Duty to your Governours, or that Charity which you owe your Neighbours; even thoſe who are moſt oppoſite in Religion to your ſelves. This is to act by a Primitive Spirit like ſincere Servants of Chriſt, and true Members of the *Church* of *England*; to whoſe Eternal Honour it may be ſaid, that the Clergy,

and

and true Members of it, beyond what is ordinary in other Churches, are careful to ſhew ſuch a juſt and well-governed Zeal for Almighty God, as dare not fly in the Face of the King, or be unchriſtianly violent againſt their Brethren for Gods ſake. They are, and by their Principles ſhould be zealous againſt Popery. But at the ſame time they are zealous againſt Rebellion and Diſloyalty, one of the moſt miſchievous things in Popery, and againſt all unchriſtian uſage and uncharitableneſs to men of different Perſwaſions, which the unbridled Zeal of Papiſts and Sectaries too commonly tranſports them to.

And then, as for you my *Reverend Brethren*, who are intruſted with the Miniſtry of Religion, let me particularly recommend the things of God and Religion to your care, that you would labour to make men true to God, that they may be true to the King for Gods ſake. Stir them up, not onely to like Religion, or to be *Luke-warm*, which God * told *the Church of Laodicea* was *loathſome*; but to be concerned and zealous in it. And that they may

* Rev. 3. 16.

may not be all Heat without Light, nor their Zeal outrun their Knowledge; endeavour to poſſeſs them with right Notions of it, letting them ſee that Religion lies in *Faith* and *Practice*, in *Believing all the Articles of the Creed*, and *Keeping the Commandments and Laws of God.* Suffer them not to place *Religion* in little things, to embrace Shadows for a Subſtance, and to think either to pleaſe or diſpleaſe God by ſuch frivolous and inconſiderable things, as are unworthy of any Wiſe mans Notice; which needleſs Scrupuloſity of Mind, will not onely prove a Snare to themſelves, but inevitably render them troubleſome to their Governours, and very detrimental to the Publick Peace. And when they are thus rightly inſtructed in *Religion*, and made true to Almighty God; be diligent to weed out all Seditious Principles, to make Civil Subjection as neceſſary a part of their *Religion*, and as much a Point of Conſcience, as Prayers and Gods immediate Service. In a word, to let them ſee the Neceſſity, the Duty, and the Benefit of being inviolably Loyal and true to the King too.

I know the Judgements of great numbers are prepoſſeſſed on the wrong ſide, and leavened with ill Principles, inſtilled by cunning Seducers into many well-meaning but unwary Minds, both about the things of God, and of the King too. For as for the things of the King, through an habitual and indulged Licenſe, many are come without regret to queſtion any thing that is in favour of their Governours; to put remote and Imaginary Caſes, in Bar of preſent, real, and unqueſtionable Duties; to Cavil and Diſpute Power, when they ſhould be ſhewing Obedience; nay, to avow ſuch Principles as inevitably unſettle any State, and authorize the moſt bare-faced Rebellions, as, God knows, we have newly felt by ſad Experience; which would have been much ſadder ſtill, had not the Wiſdom and Goodneſs of God confounded the Craft, and defeated the miſchievouſneſs of men, in our late happy, ſpeedy, and, in appearance, intire Deliverance from them. And then as for Religion, great numbers of thoſe who are concerned for it, either place it in trifling Truths, or in ground-

grounleſs and untrue Opinions; and where they are moſt miſtaken, they are uſually moſt confident and concerned, and ſhew more Zeal for thoſe empty and unprofitable Nothings where they think wrong, than for all the grand and importan Truths of their Religion where they believe right. Theſe ill Weeds have in too many marr'd the Soyl which I am entreating you to cultivate. And what pains it may have coſt others to ſow theſe evil Seeds, and give them root, I know not: But now they are in poſeſſion, and are rivited in the Minds of Men, I know it will coſt you much Pains and Patience too, to pluck them out. But this, my Reverend Brethren, though it will exerciſe your care, yet muſt not diſcourage it. Let not us ſhew leſs diligence to cure Mens Minds, than others have done to corrupt them. Let not the goodneſs of our Cauſe ſuffer through our remiſneſs, and want of care in managing it. Subſtantial Religion and Loyalty are true and mighty, and will prevail at laſt. But without your care and pains, who are appointed Advocates for them, and are of all

men, as moſt concerned, ſo beſt fitted to uphold them, they will not be prevalent. May the Almighty God daily increaſe your Zeal, and both direct your Labours, and proſper them in ſo good a Work: That you may not onely be rewarded for the honeſty of your Endeavours, when Jeſus Chriſt *the Chief Shepherd*, and *Biſhop* of the Church, as St. *Peter* * ſtyles him, ſhall come at laſt; but may at preſent ſee the Fruit, and rejoyce in the Succeſs of them too. *Amen.*

* 1 Pet. 5. 4. & 1 Pet. 2. 25.

FINIS.

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